



# The Temple Artisan

OCTOBER, 1914

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**Mysticism, Social Science and Ethics**

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# THE TEMPLE

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**P**RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.



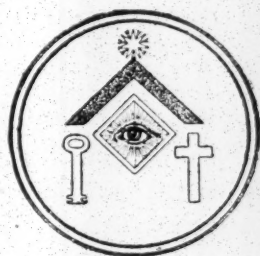
# The Temple Artisan

Vol. XV,

OCTOBER, 1914

No. 5

Behold, I give



unto thee a key.

## THE SPIRIT OF WAR.

*From Krishna to Christ; from Isis to Mary, adown the long pathway of God and of Goddess; all through the ages has echoed the Peace Cry;—the cry of the Spirit to Matter enthroned.*

*Tenderly crying, thunderously threatening, from Sinai's heights Jehovah declares, "He shall die by the sword whoso taketh the sword. Lo: I have spoken, Thou Man shalt not KILL."*

*Blinded by passion; by lust of possession; smiling the face of his God in derision, Man the destroyer, the victim,—Jinn-ridden, glutting his soul with the name of a Nation, a flag, or the longed for plaudits of men; with high holden head marches down the broad highway and is hidden at last in the Hell his religion, his science, created, as is hidden a beast, blood-drenched in the shambles.*

*"How long, Ah; how long," cries the Christ, "shall God suffer the fruit of his Passion to thwart and betray Him, deny and deride him, and pass on exultantly sating his blood-lust to slay."*



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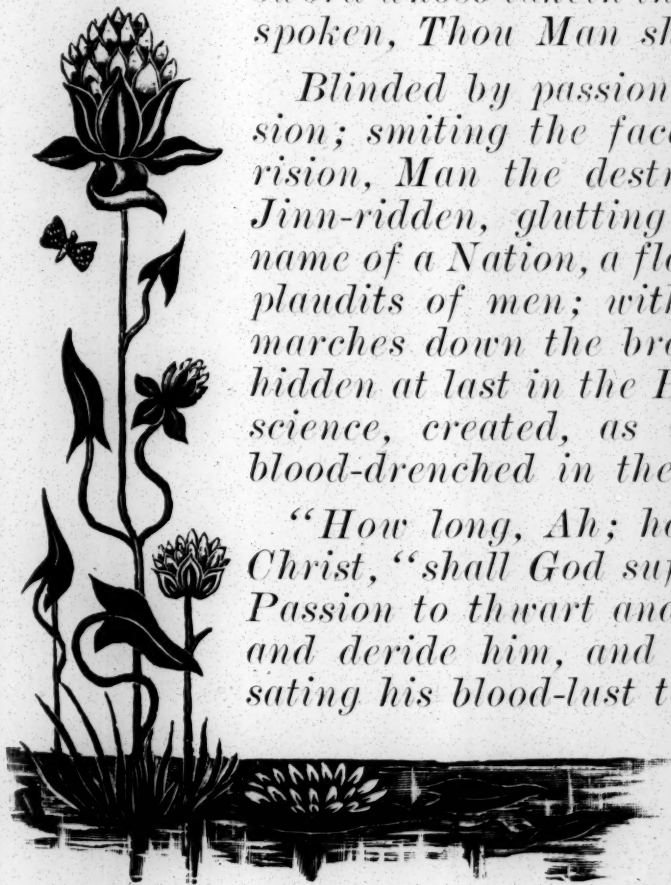
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## WAR.

## TEMPLE TEACHINGS. OPEN SERIES, No. CXLVI.

One almost invariably runs the risk of being grossly misunderstood or of arousing the wrath of another by speaking the simple truth in regard to anything. It may be that a truth so spoken would be perfectly evident to that other if time and calm reflection were bestowed upon it; but as a general thing the first impulse of the hearer tends toward denial, and as argument only intensifies the points taken by both parties, the main cause of the argument—the truth—is generally submerged in an ocean of words before the argument is ended.

When I say that democracy is an error and that a democratic form of government is neither right, wise nor enduring, I can see either denial or perplexity spring into your faces, yet both statements are literally true at the moment from the standpoint of the White Lodge. Possibly the statement might be less antagonistically received were I to say that such a form of government is neither right, wise nor enduring *at certain periods in a Manvantara*. However, from the standpoint of unity, evolution and spiritual reality, the idea of a democracy is inadmissible.

Take up the argument from the standpoint of evolution alone. It is perfectly evident to the deep student of life that there are not two persons in the world exactly alike. The highest ideal each person is capable of conceiving differs largely from the highest ideal of others. A satisfactory democracy would demand a race of beings exactly alike, a race with a common desire or ambition and without opposition by the individual desires and ambitions of its members, beyond a set average. The moment one man evolves beyond his neighbors in the average democracy, admiration is followed by jealousy, emulation and dissatisfaction on the part of a majority of his fellows. True, this is also the case in the average autocracy of today, to a great degree; but the reason for this in an autocracy is the evident wrong doing of the upper class—the class in power. It is not true of the ideal patriarchal form of government of the Great White Lodge, a body which is practically an autocracy.

From the standpoint of divine law, every creation of life, whether it be man or animal, plant or mineral, is exactly in its right place at all times. If he or it could be permanently displaced by any exterior means, death or degeneration would be the result. There is a definite place, position and purpose for every



individual creation. The law of Karma determines the right place from moment to moment, according to the character of the desires and acts of the individual actor, and no other created thing or person could remove that one from that position in the universal scale of life unless the law of Karma decreed such removal, without producing untoward results.

In an ideal patriarchal form of government or a monarchy, the father or the king is in the ruling position *because Karmic law has placed him there*. Every son and daughter directly descended or other persons on whom patents of nobility have been bestowed, are in their natural positions because *Karmic law has placed them there*. If this be true, how then can a democracy, with all power in the hands of a people, the majority of whom are not even evolved to the point where they are capable of perceiving their own natural positions in the scale of life, have the right to pick from their number some person of whose rightful position they are equally ignorant, and place him in a position which they are equally incapable of comprehending, and expect anything but division, discontent and final rebellion as a result? The answer to the first question is now as it has been for ages:

"Because of the hardness of their hearts, *God suffered them*." In other words, because of his ignorance, wilfulness and lack of spiritual discernment, man chooses to endeavor to change divinely appointed and natural law and is permitted to make the effort. To express it somewhat differently, at certain periods in a grand Manvantara, on the lowest arc of certain cycles, spiritual intelligence in man is at a low ebb. The Gods have not yet appeared to give the impulse to the new evolutionary forces for the upward rise of the cycle. A spirit of unrest seizes the masses; desire for change and all that such change may bring comes over them; and the result is the overturning of the old and the establishing of a new order. But the new order, manifesting as it does in such instances on the lowest arc of the cycle, cannot endure for all time. Little by little, as knowledge and power increase, the old order—the higher order—is re-established and lasts until the evolutionary forces of the new cycle have decreased in strength, volume and purpose, when another change occurs.

However, if this view is unacceptable to you now, bear in mind that evolutionary law operates in a spiral, not in a closed circle; and each round of the spiral, in each Manvantara, sees the raising of the human race to a ~~greater~~ elevation of Wisdom and

Power. The positions on the universal scale of life—eternal by their very nature—now occupied by unacceptable, autocratic and unwise kings and nobles, will one day in a future age be occupied by the Masters of Wisdom (who possibly may be yourselves), and other features of life will have changed in the same ratio. In other words, the Gods will once more dwell with man, as they have done on the upward arc of previous cycles, and democracy will then be only a name, a forgotten ideal, for a very long period.

Remember what I tell you. Democracy may be the only acceptable ideal to the masses of the people of the present age, and so be relatively right and wise; but it is not right or wise from the standpoint of the Higher Self, and a democracy could not obtain among men who had reached the highest point of development in their individual evolutionary cycles.

The present world war is one result of Nature's efforts to tear down old conditions, and it is absolutely unavoidable *at this time*, from one point of view. As a worldly, a material event, it may appear to be right and necessary to the mind of the many, although, paradoxical as it may seem, but the individual man who incites to war and encourages its continuance is an object for harsh criticism.

The same consequences could have obtained from a series of fires and floods, earthquakes and volcanic action, as far as the race is concerned. That is, a large part of a race could be destroyed by natural means and a new race born subsequently from the remainder; but man in his ignorance cannot wait for that. He convinces himself that he must precipitate events and see the sacrifice of life from another angle in order to satisfy the blood-lust of his nature, thereby creating the hard Karma that will naturally fall on the races living at the close of the next corresponding world period, as well as upon many during the present cycle. If this destruction of life could have been left to natural causes, such Karma would not have to fall on the new race.

But do not forget *the spiral ascent* of life. War will one day cease and a government be established according to divine law; a government which will last. For a higher round of the spiral will be then reached, when even the evolutionary forces of the lowest arc of the cycle will no longer have power to influence man to his undoing, for he then will have entered into his divine birthright.



## THEOGENSIS.

Commentaries on the Nine Stanzas of Dzyan given by the Master Morya to the Temple of the People for the New Humanity.

## STANZA II.

**Sloka 4. For thou shalt shine again with seven-fold light and the face of thy first born Son shall reflect the light that shines from thine own. The black and the brown shall be no more, and the golden-hues shall awaken from sleep, and rule as they ruled of yore.**

## COMMENTARY.

## VIII.

As has been shown in previous commentaries, with the removal of the shade, as a result of the action of Fohatic energy, at the close of a pralaya and the commencement of a new cycle, the full light of the Sun was once more turned on the planet which has been bereft of its life giving rays during the long night of time and was therefore in a state of quiescence.

For the Sun to shine *again* with "seven-fold light" indicates that at some preceding period of activity the Sun in question with all its burden of life must have been developed to a very much higher degree, for the seven-fold light here mentioned is the light of the central Spiritual Sun and if the Sun of our Solar system were to shine again with that particular "light," it would be necessary for the energy of *each principle* of the Central Sun to be focused upon the Solar Orb again as in some preceding age when the cyclic law permitted a like focus, in order that the dormant Spiritual aspects of the residential lives which constituted its sleeping mass might be re-awakened and enabled to give to the planets of its Solar system the reflections of the three higher principles of life as well as the four lower principles previously reflected, and so increase the desire for *spiritual* unfoldment in the humanities of those planets.

It is useless to consider the state of development which the other planets of this solar system had reached at the time in question. Sufficient at present for us to know something of the state of progress reached by the then resident races of the earth.

While the earth during that round or age was still on the descending arc of the great world cycle, it was nearing the lower point of that cycle. All its constituents had been increasing in weight and density through the preceding rounds of the third

great age. Its inhabitants had reached a higher degree of what might be termed material civilization. Lower Mind with all its concomitant desires and passions was the dominating principle of a great majority, therefore it was a very gross civilization. Toward the end of the Fourth Round the dominant races had reached a condition comparable to that of the people who lived in the last rounds of the 3d root-race, the race which had "become black with sin."

By considering the action of the laws of analogy and correspondence we may see that this sad condition of the races of the earth must have been a factor in the formation of the vortices in the sun, and from the standpoint of force was the ultimate cause of the "falling of the shade" upon the sun. Interaction between all the forces which control substance and matter is unceasing. A primal cause set up in one planet of a solar system would affect all bodies within the system.

"And the face of thy first-born shall reflect the light which shines from thine own."

The compound word first-born as here given does not necessarily mean first-born in the sense the term is generally used. The first one of the planets to be affected by the shade would naturally be the first to reach a stage of regeneration which would admit of its sustaining the seven-fold light of the Spiritual Central Sun, therefore would be the first-born of the new cycle. In this case it was the earth.

"The Black and Brown shall be no more, and the golden-hued will awaken from sleep and rule as they ruled of yore."

The early sub-races of the fourth root-race,—living in the Miocene and Eocene ages,—the Lemuro-Allantean age,—were of many shades of yellow, red, brown and black. In the last sloka quoted it is evident that the prophesied new race will not have to bear the stigma borne by some of the previous races as the promise is given that the black and brown will disappear as they did in the sub-races of the fourth and fifth rounds of the fourth root-race.

The golden-hued here referred to were the descendants of the sons of Will and Yoga, the beings who descended from the higher realms, incarnated in human bodies and lived with and ruled the humanity of the third round of the fourth-root race in order to teach the newly mentally endowed race. Before that period the human race had not even a language, and only could convey their desires to each other by the use of grunts or signs.



Great strides were made in all fields of knowledge by the descendants of this golden-hued race, and it became the dominant race of the earth. But as time passed, with a few exceptions the members of this race fell into the same gross sins which were devastating the other races of the round and they passed out of life in a similar way during one of the great floods.

The Chinese race of the present,—the fifth sub-race—are among the descendants of the fifth root-race of the aforementioned exceptions,—the few, who escaped the fate meted out to the rest of the race,—although great changes have taken place in these descendants. The golden hue of their progenitors has been lost and the present Chinese race is yellow in color.

Those who have understandingly read a private instruction given by the Master Hilarion entitled "Preparation," in *THE ARTISAN* of February, 1913, will be able to perceive the primal cause for the prophecy contained therein concerning the final amalgamation of the white and yellow races during the sixth sub-race of the present root-race, and however antagonistic are the sensations of the members of the present white race when the idea of such a union is first presented to them, a study of the history of the Yellow race will point out many qualities and characteristics that the White race might well be proud to possess. Many notable changes must take place in both races ere such an amalgamation could take place.

The rapid development of China within the past generation is an indication of the preparation its people, all unwittingly, are making toward the final solution of one of the present great world problems. That the promise made in this sloka of the stanza was fulfilled to the letter in due time might be learned by us if we had access to the true historical records which are in the hands of the initiates alone as yet.

The early history of the present Chinese race verifies the above mentioned earlier historical records to a remarkable degree. It is said that the Chinese have the oldest authentic history extant, many thousand years older than is any history possessed by any other race inhabiting the earth, and there is very much to be said in verification of that claim by those who are not aware of the historical records of the Aryan race now in the possession of the Initiates.

B. S.

# The Temple Artisan

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## EDITORIAL MIRROR.

About thirty years ago H. P. Blavatsky prophesied that near the beginning of this Twentieth Century many old and old standing accounts would be squared between the nations of the earth.



This "squaring" up process is vitally necessary before the world can be truly receptive to the forces of the new cycle that have now been pouring into the aura of the earth since 1898.



The new cyclic forces strike a new keynote for this planet and its humanity—a keynote that raises the vibrations of all nature on all the planes.



Therefore aside from all sentimental aspects the great war now raging may be regarded as a necessary preparatory and cleansing process precipitating from the aura of the planet and its humanity the dregs generated in and belonging to the former cycle now closed. All such dregs and debris must be removed from the mental and moral planes of the world to allow the fresh and clean forces of the new cycle to operate actively.



While from the one standpoint the great European war is the karmic precipitation of the wars of one hundred years ago, yet those wars were the result of previous wars going back one after the other to beyond the ken of history and way down into the elemental kingdoms when the elementals now embodied in men were forces of fire, color and sound aswirl in the cosmic deeps, battling, evolving, then as now, for freer expression of potencies within.



Knowing this, however, we should nevertheless unceasingly strive to evoke and externalize the forces of true Peace—Balance, in and for the world—a Peace not resting on *armed neutrality*,



but a Peace that is Peace because the unbalanced causes that engender wars have been removed, permitting true Justice and Equality to obtain between man and man and nation and nation.

W. H. D.

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## CHILDREN'S DEPARTMENT

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### Temple Builders—No. 118

#### BUILDERS OF LIGHT.

(A Play Given by the Builders, Convention 1910)

(A play given by the Builders, Convention 1910).

Song—"Wake, Wake, Children All."—By the children behind the scenes.

Large six pointed star is marked on floor. At the center is a burning white candle, attended by a Builder, in white, an angel, in attitude of prayer, listening to the Master's voice from behind the scenes, as it intones the following—in key of Sol:

*Master's Chant—*

Beautiful Angel of Pure White Light,  
Go forth from the sun's bright thrones,  
Tremble awhile in the spacial depths,  
Then swiftly dart thou down.  
Circle around a lone dark star  
Far off on the horizon,  
Sowing the seeds of life on the way  
For thy Father to shine upon.

Angel circles around star and stops at lowest point of star and says:

"This is the point resting on earth,  
I seek for the earth-children here,  
To lighten their hearts and gladden their homes,  
To fill them with joy and good cheer."

She stands at point a few minutes in bewilderment, sorrow, silence, then intones following in key of Re:

"I find all the homes forsaken,  
No children here.  
The fragrance of home has fled,  
No light is near."

Starting to the next point she says:

"I will go to the next higher point,  
To the home of Art revealed,  
Where I may find the children of light  
In color or form concealed."

She stands again for a moment, then intones in key of Si:

"No one here!  
Have they all deserted their fancies,  
Their finer tastes and ideals,  
Have they lost the light of their Master,  
The light that truth reveals?"

Starting to the next point, she says:

"Perhaps they have chosen mechanics  
And fallen under its sway.  
I will go to that point and see  
What light it has brought their way."

Standing at this point she intones in key of Do, strongly:

"Not even here!  
I see a maze of form,  
But the children seem hopelessly lost  
And I know as Rays of God,  
They must be found at any cost."

Stepping on base line of lower triangle, she says:

"I have searched all the points of matter  
And found none of my children fair.  
What shall I do? Where shall I turn?  
I must find them clad or bare."

Going to first point of lower triangle, she says:

"Can it be they have gone  
To the garden of the Spirit White,  
And are wandering there  
Through the paths of Nature bright?"

Standing on point she intones in key of Fa:

"With magic touch  
I will open Nature's gate  
And for a spell  
Abide, and watch, and wait."

Remaining silent a moment, in attitude of expectancy, she says:



"Not even in the stars, the sea, the air,  
In shining day or glooming night,  
Can I sense their presence near  
Or feel them in the light."

Walking to the next point she says:

"Perhaps in science, in mathematics, in realms of sound,  
A few may be delving deep.  
I will listen. Can I hear?  
Does their presence here abound?"

Standing at point she intones in key of La:

"Chaos!  
I must first have silence, in which to hear  
The soundless voice of the Spirit clear."

Remaining at point in attitude of meditation, she says:

"Through paths of light and abysmal depths,  
Long have I searched for the Father's Rays.  
Not one of the little ones have I found as yet,  
My search is leading through devious ways."

Going to next point she says:

"Oh, must I pass on to the Home of the Blest,  
With none of the children I went to seek?  
Are they all lost in the world's unrest,  
Must I return to the Father alone?"

Standing on last point, she says:

"I cannot understand,  
I sacrifice all that is dear to me,  
The light, the love of the Central Home,  
To find the wandering little ones  
Tossed in life's tumultuous sea."

Continuing meditation, she intones in key of Mi:

"Oh, Father!  
I pray for help from on high,  
For succor, for strength,  
Lest I fail or die."

Master answers in tone of Sol from behind scenes:

"Seek ye within!"

A silence falls, then angel standing again at center of star, intones in key of Mi:

"Within!"

(To be Continued)

## SOCIAL SCIENCE.

## THE STATE UNIVERSITY.

The University of California is a living, pulsating instance of co-operation in practice.

In the regular sessions of the colleges some seven thousand students are enrolled, and in the summer session there are at this moment over three thousand students, mostly teachers, gaining valuable training almost free of charge. About ten thousand different persons sit down to this co-operative free lunch counter every year.

All the new buildings of the university are a joy to the eye and are wonderfully suited to their work. The machinery and the service run smoothly along from day to day amid smiles and earnestness, and the note of friction seems nowhere to be heard. Men and women meet and work and talk and study and play without suspicion, without defense. The company is foregathered for a high purpose; no outside parties are listening for the declaration of a dividend upon the session's labor; the clink of coin, after the first day's registration, is unheard—a blessed and never-to-be-forgotten silence.

Nevertheless, a dividend will be paid. It will be reaped by the citizens of California in the wider sympathies, deeper insight, more cosmopolitan and less parochial spirit of three thousand of California's teachers. And even the increased actual knowledge, regarded by most people as the primary dividend, must not be forgotten. It is worth something.

The magnificent library is housed in a building larger than that possessed by hundreds of picayune private colleges. The height and dimensions of its big study room conduce to the atmosphere of concentration, silence, breadth of spirit, and to the feeling of human power and strength. The library service, free for all, is alert, civil, efficient. The library attendants are willing to go to any reasonable trouble to unearth a point in scholastic lore which is being run down to earth. Outside the great reading room is a little cubby hole housing a free telephone, and another housing a fountain pen filling arrangement. You do not have to borrow, beg, buy, swipe, or chase out to a drug store for—ink, in the middle of a thesis. It is there, provided by co-operation.

True enough, there are things to be seen and known which show that the culmination of the social spirit has not yet flooded the campus. For instance, a lecturer in art and art criticism drives



his subject to such an extreme of analysis, striving for the last word on matters of utter inconsequence, that he forgets the crowded street, the city slum, the toiler,—forgets that the world demands something from him to enliven its deadly monotony, its unceasing labor. One book is typical of the unsocial spirit of analysis run to seed. There lived in Venice in the 14th century a third-rate painter called Foppa. His work is of no consequence to us today. Yet a writer by the name of Foulkes has written a huge 700-page book which is naively entitled, "Introduction to Vincenzo Foppa!" What does California want with that?

In every department similar instances could be shown of unsocial education being carried on. It is invariably the result of the segregation of professordom from real, every day, work-a-day life. But it must not be forgotten that the social side of a state university outweighs its anti-social side and the net result is a step, though maybe a small one, in the direction of the socialization of human life.

In contradistinction to 700 pages of "Introduction to Vincenzo Foppa" is the course on municipal playgrounds of America. This is a well-attended course, adequately delivered by a virile, modern man with very little of the professor about him. It is curious how these magnificent public undertakings which are so unquestionably good, as is the playground movement, are invariably of public origin. Carnegie libraries, peace funds, teachers' funds; various private bravery funds; Rockefeller Institutes; Stanford, and all other universities: these may or may not be altogether pure and good. But the playground movement, the better housing movement, better drainage and water movements, and of course the education of the whole body of children of primary age—these essentials in the welfare of nations seem to spring from the people and to be carried out by them. Private charity has generally missed these opportunities entirely. These points come up in a modern social science.

The university will be more and more a social organism in so far as the people of California see to it that it does be so. The man in the street and the farmer at the plow, before they vote bonds for educational purposes must put certain social demands onto the ticket. The university must reach more people; it must give its diploma for all kinds of socially useful attainment; it must represent all classes of the people, and not only the strong and the young; it must reflect the social spirit of the hour. It is up to

California to watch its university, and to see that it does these things. In its anti-social proclivities it can do a great harm. In its social and co-operative work it can be a tremendous engine for the betterment of humanity.

SYDNEY HILLYARD.

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## THE CAULDRON OF THE GODS.

BY JOHN O. VARIAN.

### ACT I.

The great Plane Moy Slaughter—Adoration—before the Doon of Oma—which is as wide as Imagination, whose sky is as high as Aspiration, and which is as deep as Inspiration is glowing with wonder glory. Dominu, the middle deep, Dana, her daughter, with Cairbri, poet soul, and Daga, God of the Life Music, are at the four corners of the Great Plain Moy Slaughter—Adoration—for ages, brooding on the mysteries of the Cauldron.

As they dream, its power, great flashing forces which also give forth deeply hidden cosmic harmonies of thrilling vibrations of Intelligence—pass back and forth over the Plane of Oma—Moy Slaughter.

Oma is seated inside his Doon in meditation like a mountain of Indigo Light. Lir's golden light is upon his head, and he is chanting of the casting of the Cauldron.

As he chants, the flashing forces focus gradually in the moving of the ages to a point in the center of his Plain, which becomes the Great Central Sun or Star, around which all things material swing. It is the first step toward outer Manifestation.

### CHANT OF OMA.

Out of the winding ways of time,  
 Out of the waters of age long night,  
 Build we the Cauldron's rim of Might,  
 Cast we the Cauldron of fiery Light.  
 From the atom beneath life's sea,  
 From the sand on the cosmic shore,  
 From the storm of the Great First Word,  
 Draw we the life for the Cauldron of Light;  
 Out of the fiery home of the soul,  
 Out of the shining hero thought,  
 Out of the singing of poet souls,  
 Draw we the soul for the Cauldron of Life.



Sing ye high in the sky

Ye four on the plane;

Sing ye deep in the sea,

Sing ye loud in the air.

Call ye Mananann and his forces to your aid—

His flowing maned horses with deep fiery eyes,

Cast we the Cauldron by his aid and might.

Sing ye loud, sing ye deep,

Sing ye high in the sky;

For Dominu that deep, within where ye dwell,

Beyond where ye ken,

Beneath where ye know,

Must help in the Flame.

Out from the winding ways of time,

Out from the waters of age long night,

Build we the Cauldron's rim of Might,

Cast we the Cauldron of fiery Light.

Dream of it all ye, dream it high,

Brood of it all ye, brood ye deep,

Think of it all ye, think of it.

For ages come and ages go, but the Cauldron's fire will shine  
through the years,

When darkness creeps down on the night of Time,

And the gleam of the sun is far from the sea,

Yet the Cauldron shall shine, and its green flame shall rise

When the sun is in grandeur and the ages of light

Are radiant with glory and vivid with Life.

Then the green flame shall soar,

And the Gods shall drink deep,

Of the fire of the Cauldron,

Of its Power and its Glory.

A song shall be heard from the Cauldron of Life,

Through all the great void of the Silence and Sound,

Through atom and molecule, planet and sun,

Through the waters of Dana and Dominu deep.

Till the end of Time's moving and its changing and power,

The song of the Cauldron shall vibrate and thrill.

Sing ye loud, sing ye deep,

Sing ye high in the sky,

Ye Four on the plane,

Sing ye deep in the sea.

### TEMPLE ACTIVITIES AND NOTICES.

The Book, "From the Mountain Top," will soon be in hand and on sale. Temple members who desire to aid in the sale and circulation of this Temple work containing those wonderful messages from the Masters may do so by distributing printed folders which will be sent on request from Headquarters. The folders indicate the character of the book with illustrative quotations.

\* \* \* \*

The Centre had the pleasure of a visit of several days from Miss Maud Wilson of Palo Alto during the past month.

\* \* \* \*

Temple Builders' lessons attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illumined and now on sale by Temple Builders. Ten cents for lessons. \$1.50 for songs and lessons.

\* \* \* \*

Members are reminded that October is the period for the payment of annual and semi-annual dues. Prompt remittance of dues is helpful to the Centre, permitting settlement of outstanding debts, for printing, postage and other inevitable expenses in conducting the work.

\* \* \* \*

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

\* \* \* \*

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

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Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison.



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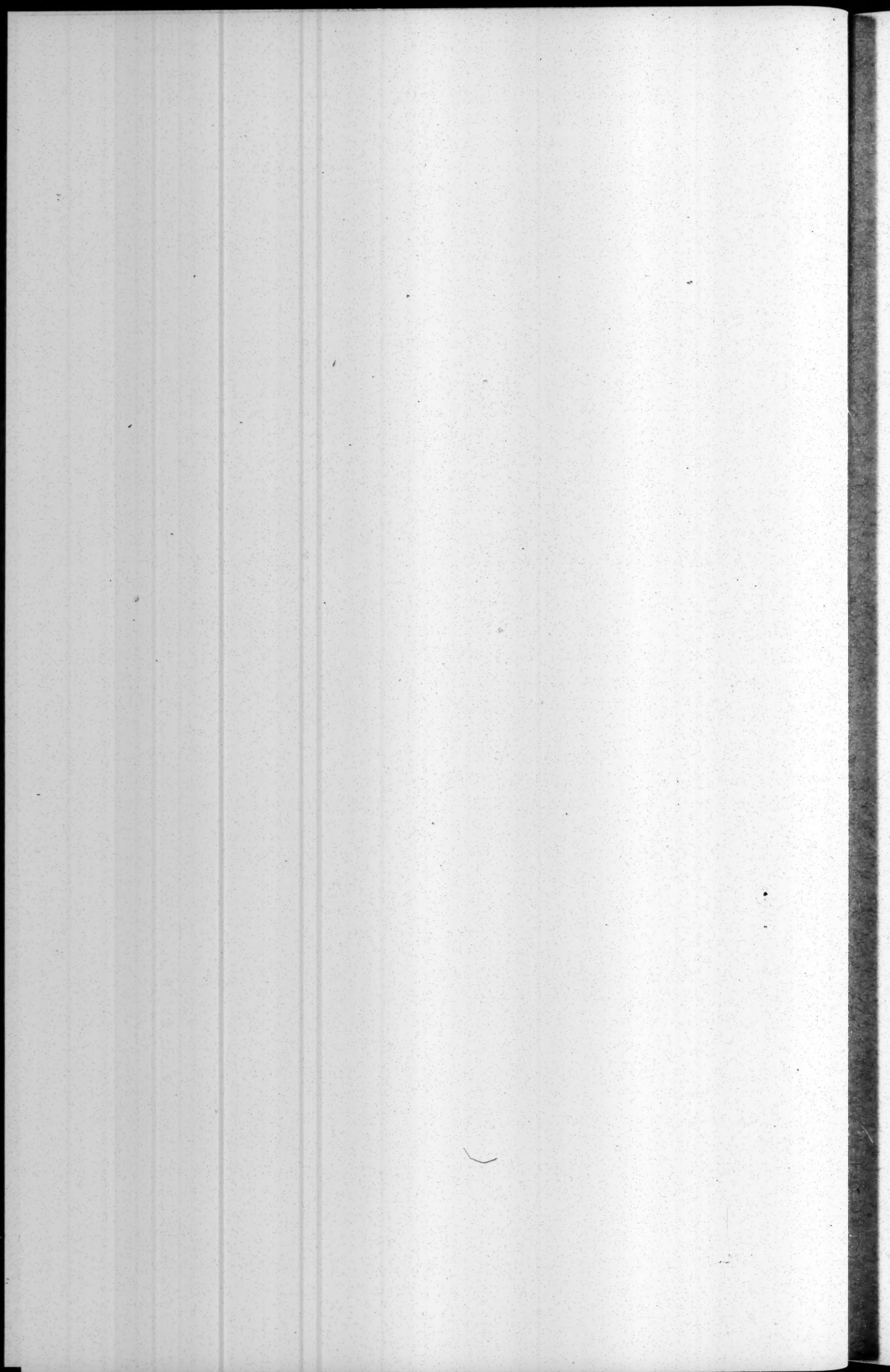
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